

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, MAY 5, 1900.

No. 23.

MILESTONES TO SUCCESS.

Education, the capital of mind;
Success, without it, will be hard to find.
'Tis well to let this thought the mind impress,
That Enterprise leads always toward success.

When with Enthusiasm we begin life's busy race we never fail to win.
Economy—it is a magic door.
That leads to wealth's accumulated store.
To win the good and overcome the ill,
Requires but purpose, reinforced by Will.
'Tis sad, but none the less it is a fact,
That half 'life's failures comes from want of Tact.

He who by Faith is led, no danger knows,
He dreads not unknown ills nor unseen foes.

'Tis Push that puts one's busiess in the lead,
And makes success an easy prey indeed.
Most anyone the warrior's garb may don,
But in the fight, 'tis Grit that leads one on.
Than Purity, there is no brighter gem
Set in man's heavenly diadem.

'Tis Perseverance wins the victor's crown,
And carries one to honor and renown.

Let Patience be thy guide along life's busy way,
And ever be thy helper, night and day.

Let Prudence shape thy every word and deed,
And to her admonitions aye give heed.

Promptness is always much to be desired.
The prompt man honored is, and much admired.

The man who Courtesy always extends,
Is never lacking of respectful friends.

'Tis Cheerfulness that lights the world's dark ways,
And drives away the shadows with its rays.

Contentment is a jewel of the mind,
Which brings all good things unto those who find.

By Concentration of the thoughts and powers.
The objects that we seek may be made ours.

'Tis Courage, more than strength, that wins the day,
And leads the hosts to victory in the fray.

Good Character a sure foundation is;
Let man but build on that, success is his.

A rare possession, purchased not with wealth,
Priceless beyond compare, is perfect Health.

'Tis Aspiration burns the midnight oil,
And leads one on to unremitting toil.

Decision, prompt and firm, one should possess;

Without it you will scarcely win success.

Self-culture is the trellis of the mind:
As it is trained, thus is the tree inclined.

—Arthur J. Burdick in "Success."

BE NOT DISCOURAGED.

BY PRESIDENT W. W. CLUFF, OF THE SUMMIT STAKE OF ZION.

Era. When young Elders are sent on missions and meet with opposition, prej dice and indifference, so general in the world, they often feel more or less dis couraged. They often travel days and weeks without apparently having mad a single convert; are refused a night's lodging, or even a meal of victuals, and are possibly reviled and threatened with violence. Under these circumstances, they are sometimes inclined to feel that their labors are in vain. They should remember, however, that Christ met with similar difficulties and discouragements, yet he said to His disciples: "I say unto you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repents;" and his apostle, James, admonishes the Saints: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The labors of an Elder who diligently bears a faithful testimony, warning the people to repent, will in time yield fruit. "Cast thy bread upon the waters; for thou shalt find it after many days." I call to mind an instance which proves the truth of the above saying, and which came under my own observation while laboring in the Scandinavian Mission, thirty-eight years ago.

A young Elder, weary and foot-sore, called at the humble cottage of a lowly peasant and asked for a drink of water. He met with a kind, hospitable reen tation from the honest man and his wife; the Elder preached the Gospel, and bore testimony to the unassuming occupants of that simple cottage; and, taking his departure, left some tracts, which he told them would more fully and clearly explain the principles of the doctrine of Christ.

Months after this, another Elder by chance called at the same peasant's home. On learning that the stranger was an Elder of the Church, the man said: "I have been praying to the Lord that He might send one of His inspired servants to our humble home, as myself and wife believe in the truth of the Gospel as set forth in some pamphlets left with us some months ago by a 'Mormon' missionary, and we wish to be baptized and become members of the Church." And so this second Elder had the pleasure

of baptizing that man and his wife, both of whom proved faithful to the covenants which they then made. Thus the "bread cast upon the waters" by that foot-sore and half-discouraged, humble servant of the Lord, who first bore his testimony to those honest people, was found by his successor, and the first Elder really filled an important mission, even though he himself never baptized a single person. That he did a noble work, the following results will prove. This family, consisting of father, mother and several sons and daughters, all gathered to Zion, and have proved faithful Latter-day Saints. The father and mother enjoyed the privilege of officiating in the house of the Lord for their progenitors and relatives for several generations back; thus conferring the blessings of the Gospel upon hundreds of the children of men. At a ripe old age, this worthy father and mother died in full faith and in the hope of a glorious resurrection, surrounded by their sons and daughters and numerous grandchildren and friends, loved and respected by all.

Three of their sons and several of their grandsons have filled honorable missions to the nations of the earth, and were the means of bringing many to a knowledge of the Gospel. Thus we see that the seed sowed by that servant of the Lord who first visited and bore testimony to that family, thirty-eight years ago, in far off Denmark, has borne fruit an hundred, yea, possibly a thousand fold, in the redemption and salvation of the children of our Heavenly Father.

Another very remarkable case showing the mighty and far-reaching results of the labors of the Elders in preaching the Gospel of repentance to the nations of the earth, is the following: President George Q. Cannon, when on his first mission to the Sandwich Islands, in 1850-54, baptized as one of the first fruits of his labors on these islands, an intelligent and highly educated native Hawaiian who was a descendant of one of the old prominent chief's families of that race of people. This prominent Hawaiian was among the few of his people ordained to the office of Elder, and he labored efficiently as a missionary, baptizing hundreds of his countrymen. He was the first of his race who came to Zion. He was here at the dedication of the Logan temple. In that holy place, Nanela, this descendant of the Hawaiian chiefs, was baptized for many of his progenitors in direct line of father and son. He thus carried back the blessings of the Gospel to his kindred and people to near the time when they separated from their Nephite forefathers on the continent of South America, when they built ships and sought to sail up the

northwest coast, to seek a home in the north country, and by the trade winds were drifted to and landed on those beautiful islands in the great Pacific Ocean.

Now, with the knowledge the Latter-day Saints have of the redemption and salvation for the living and the dead, it will easily be seen, in this case, that the baptizing of Napela, by President George Q. Cannon, resulted in far-reaching benefits to a large number of Hawaiian families who will secure redemption through this act and the labors of Napela. The number thus benefited is almost beyond calculation, yet all a direct result of the conversion and baptism of Napela by President Cannon.

With this understanding of the effect and vast results from the preaching of the Gospel by our Elders, what should discourage them or lead any to feel that the time and labor they spend on missions is so much of their lives spent for naught? The grand and glorious results accruing should convince our young Elders that their labors are full of encouragement. They have no cause ever to be discouraged.

GLEANINGS.

The Elders laboring in Jackson, Tenn., were again, a few nights ago, targets of an unruly gang, who threw eggs at them. The eggs fell short of their mark and did no damage whatever. The Chief of Police has offered a reward for the conviction of the guilty parties.

The State Universities of Utah and Nevada will hold an intercollegiate debate in Salt Lake City on May 25th. The home institution will be pitted against its neighbor on the affirmative side of the question, "Resolved, That territorial expansion would be a benefit to the United States."

The many Elders who have received welcome greetings, hearty handshakes, and hospitable treatment at the hands of the kind people of Oak Hill, Rhea county, Tennessee, will rejoice to know that the good people there have a thriving Sunday School, and an organized branch of the Church of Jesus Christ of Latter-day Saints.

Brothers C. B. Madaris and N. L. Brown are the Priests in charge, the latter also being Superintendant of the Sunday School. The branch was organized by President David H. Elton and Elder C. R. Humphreys, and is known as the Oak Hill Branch of the Church of Jesus Christ of Latter-day Saints. May the good work grow, the Gospel spread, and the honest in heart be gathered out from the babel of sectarian confusion.

Releases and Appointments.

Releases.

Middle Tennessee Conference—George M. Foyer.

North Alabama Conference—W. P. F. Madsen, T. H. Humphreys and Peter Kingsford.

Mississippi Conference—O. Stapley and William Isom.

Georgia Conference—Thomas Nielson.

Appointments.

Virginia Conference—Lorin F. Rich.

Transfers.

A. C. Clayton, from Chattanooga (office) to Virginia Conference.

He that makes his soul his surety,
I think does give the best security.
—Butler.

Let them obey who know not how to rule.—Shakespeare.

THE DARK AGES.

BY A. ARROWSMITH.

(Concluded from page 171.)

Having shown how the Gospel of Jesus Christ was introduced in this age, we will now follow up its establishment, with a few of the marvellous happenings that have come to light from a scientific standpoint. Many mighty wonders have been wrought by the power of God, since Joseph Smith declared that God had again spoken from the heavens, but before discussing these, let us take a retrospective view of the past articles written on the "Dark Ages." I have endeavored to trace the death and burial of the plain and simple doctrines of Jesus Christ, which were submerged in Paganism, and hid from humanity in the year 570 A. D. It has been shown that these happenings were in fulfillment of the prophecies contained in the Bible, as alluded to in the first article. I have also tried to depict the terrible and deplorable age of ignorance and superstition that ensued under the dominion of Papal power. The condition of the civilized world since the reformation, up to the year 1830, when the church of Jesus Christ was organized, has been shown. Also that this church was instituted by God, after the pattern of the organization in Judaea, with similar officers, laws, rites, and ordinances, with similar graces and blessings following the believers. Strange to say, this is in fulfillment and confirmatory of the prophecies of those who wrote and spoke as they were moved upon by the Holy Ghost.

The Holy Bible bears me out and testifies to the truth of the system called "Mormonism." Since God has shed this radiating light among the children of men, marvellous transformations have occurred. When the primitive saints and apostles were all killed, and the priesthood was taken away, gross darkness covered the earth and the thoughts of the people were continually of a wicked and evil nature. Finally a glimmering of light came; a star shone, shed its rays and died; timorously a second and a third came, looked upon the dark world, and also died. At last a cluster came; they were the Reformers, and their radiance shone like the glimmering of the candle; the world was attracted by this light, it looked so beautiful amidst the darkness. The inhabitants of the earth, however, mistook the source of the light and each followed a particular glimmer. Several hundreds of these stars shone in the darkness, and enough radiance was given for men to become civilized. The arts and sciences advanced, and much thought was disseminated through the illuminating rays shed by this candle power. But behold! in the far west, in a land advanced and prepared for freemen, where liberty and truth is inscribed upon her charter, the land of the free, America, a glorious light shining. The brighter stars in the east, cross the ocean, and the world gazes with awe upon this light, which is typical of the moon, whose luminous irradiation spreads in every nook and corner of this fair land. The scientific intellectuality surpasses any former age, and humanity looks with wonder and surprise upon this God-given light.

Conditions and circumstances being propitious, God, who is light, desired to shed the illuminating influence that radiates from His person, among His children on the earth. Accordingly He sent a representative, a mouthpiece, a prophet, a seer; with all the intelligence of former ages, when behold! a new orb, shining like the sun, whose influence was felt in the east, whose radiating power has been felt throughout all Europe. At present its luster is shed forth from the confines of the everlasting hills, the Rocky mountains of the land of Joseph, and its illuminating rays will eventually cover the whole earth. These rays impart knowledge and intelligence in all their ramifications, and declare the glory of God to be intelligence; they speak of a time when knowledge shall cover the earth as the

waters cover the mighty deep; when the lamb and the lion shall lie down together; when a day of rest and peace called the Millennium shall come and when swords shall be beaten into plowshares and spears into pruning hooks.

God has restored the sunlight of His everlasting Gospel, with every key, rite and ordinance necessary for the full establishment of His government on the earth. What mighty changes have occurred since Joseph Smith, that illiterate, God-fearing youth, went in the humility of his soul before his maker, desiring light from the heavens, which had been as brass for hundreds of years. How little this light has been comprehended and appreciated. The majority of the world is still in darkness and idolatry. Many in the civilized parts of the world prefer the candle to the gas, and others again there are who reject the resplendent rays of electricity, whose brilliancy they cannot fathom, preferring to accept the lesser lights. He who dares to investigate, with honest intent, the brilliant splendor of the theological orb which Joseph Smith was the instrument of rolling into space, will never again desire to grovel in the twilight of sectarianism. This system, called "Mormonism," embraces all truth, from whatever source, believing that all truth comes from God.

"Yes, say what is truth? 'Tis the brightest prize.

To which mortals or Gods can aspire,
Go search in the depths where it glittering lies,

Or ascend in pursuit to the loftiest skies,
'Tis an aim for the noblest desire."

Like light dispelling darkness, pleasure overcoming pain, health destroying sickness, life replacing death, so truth will shine and mount, higher and higher, overcoming and surmounting every obstacle, until it reaches the pinnacle of perfection and is crowned in the Holy of Holies, as God's eternal gem. Error, on the other hand, will sink lower and lower into the depths of hades, into the darkness of oblivion and forgetfulness.

Let individuals and nations choose whom they will serve; there are but two churches—one of God and the other of the devil; one good and one bad; one right and one wrong; but one Lord, one faith, one baptism; there are but two ways, the broad way and the narrow way. Amid the din, discord and confusion of sectarianism, with its disunion and strife, we can see the devil grinning with glee. He, the father of deceit and lies, delights in war and contention, and for this spirit of rebellion was, with one-third of the hosts of heaven, who were his followers, cast out into darkness. The spirit of this mighty and discordant Lucifer is in the earth today, and before every knee bows and every tongue confesses that Jesus is the Christ, great changes must transpire; evil must be suppressed and wickedness eliminated.

In order to prepare for the reign of peace and righteousness, God has sent His Gospel, with its redeeming features; and has also introduced other powers, for the enlightenment and advancement of the children of men.

In the year 1832 Samuel F. B. Morse conceived the idea of the electric telegraph, and in 1837 the congress of the United States granted him \$30,000 to aid his great enterprise. In the year 1844 Morse sent his first message and acknowledged the hand of God in this wonderful invention, his first message containing the words: "What hath God wrought?" One would think that the great climax of invention was reached, when men could transmit their thoughts over the electric wire thousands of miles instantaneously, but not so. The powers of electricity were in their infancy. Standing on the threshold of a new century, who dares to foretell the powers of this mighty force, coming from the heavens, and generated through the dynamo.

The same power of enlightenment is at work in all the arts and sciences: philosophy has worked wonders; thinkers, inventors and discoverers have been busy; the astronomer throws light on the heavens; the geologist reads the earth; an

thropology, sociology and philology are born; education becomes general; archaeology unseals the mysteries of the past; the telegraph, cable, railway, telephone, phonograph, kinetoscope, X-ray and the powers of steam, with the possibilities of liquefied air, revolutionize the whole earth.

Not many years ago, wooden plows prepared the soil, and sickles gathered the harvest. Now the steam engines cross our fields of grain, cutting, threshing, measuring and filling bags, covering hundreds of acres in a day. Who would have thought it possible to cross the Atlantic in six days, or print 90,000 four-page papers in an hour; or to convert boiling water into ice in midsummer; or to transmit words from New York to London in half a minute. Any man guilty of even surmising the above, 100 years ago, would likely have been burned for witchcraft. Now, we harness the waters of Niagara; revolutionize war methods; use horseless vehicles; administer anesthetics to alleviate pain; talk to and recognize each others' voices, hundreds of miles away. Jules Verne or Bellamy apparently did not overdraw their fiction when they spoke of these possibilities. The practical utilities of the lightning are still as distant in their possibilities, as was Franklin's kite in his puny hand.

"The pen is mightier than the sword." Today more steel is used in the manufacture of pens than in guns and swords. Now who will dare say that swords and implements of war will not be done away with as civilization advances and methods of peace inaugurated? Who will dare to say that God is asleep, and that we are not approaching the Millennial dawn? And who will not admit that the powers of the sects, which make up Christianity are inadequate to cope with this advanced thought? Can we not see infidelity growing and stalking through our fair land? As men reason and think upon the inconsistencies offered by theologians, they cannot help but fall into the mire of skepticism. We want an up-to-date religion, and "Mormonism" fills the bill. Its leaven has been set to work; the ideas and principles it teaches conflict not with true science; its arc light will shine when all lesser lights have burned away. Today many systems of religion are adopting principles of "Mormonism"; they recognize their own weaknesses and fallacies and, like the chameleon, change their coat to suit conditions. Potter, Parkhurst and many others are changing their views. Higher criticism is doing its work, and those who expect to retain the light of their little candle dip must continue to adopt changes, or be relegated to the past.

The Church of Jesus Christ of Latter-day Saints is true, and as truth it will prevail; its principles eventually covering the whole earth. From the light of the past, present and future, cannot we detect the way? It is clear, and "the man, though a fool, need not err therein." It is lighted by the visions of heaven and made plain by the revelations of inspired men. Prophets and apostles who are gifted as seers, are sure guides, and the message to the nations is now, as anciently: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38 and 39.

THE END.

Longevity in Mental Workers.

Prof. Manterola contributes to a Mexican scientific society a paper on longevity in connection with mental work. The author divides professions into three groups, according to their influence on longevity. In mental workers he states that the general average of life is above sixty-eight years, and the average of men of science, lawyers and historians is more than seventy.

WITHOUT EXCUSE.

BY ELDER E. M. LEE.

We are drawing near to the great day of the Lord. That day is not an uncertain object in the dim and distant future, but to him who reads aright the page of prophecy and history, a vivid reality, even now throwing the beams of its approaching glory, and the light of its consuming fires upon a slumbering world. It comes not without the message of heralds, yet it will come to many suddenly and unexpected. With real and unfeigned surprise, multitudes will awake from their condition, as the terrible realities of this coming day bursts upon them. So different from expectations, so contrary to all their plans, so fatal to things hoped for and believed. What astonishment, what amazement, yea, what terror will seize them. At once they will find themselves in the unrelaxing grasp of eternity, its irrevocable decisions upon them, and they among the last, how many in the agony of their despair will put the question to their own souls: Why should I be found in this condition? What would be their reply to such a question, should the judge of all meet them with the solemn inquiry: "Why have you not made preparation for this day?" What answer would they give; what excuse could they render? Would they say "Lord this day of all days, this concluding day of human history, this decisive day for all the human race, should have been set forth in the holy word." Forceful would the answer ring: "It was set forth." Did not my ancient prophets speak and write the word? Have you not read your Bible? Do you not know that apostles and prophets lived in your age? What fear and trembling to the wicked, but what joy to the righteous. Would not they who had done evil stand speechless and condemned? O, Lord! Why were we not warned in regard to the moral state of the world? "You were, for it was declared in the word of God that iniquity would abound, that evil men and seducers would wax worse." "Nations would become enemies, and wars and rumors of wars would cause much distress to mankind." "In your own day did not every paper groan with records of these things, and all the land was startled at the fearful spectacle which the world presented."

Did you not see and wonder? And why did you not read aright? Paul warned you in his writings to not heap to yourselves teachers, having itching ears, that would turn away your ears from the truth and would turn them unto fables. And, again in II Peter chapter 2, did you not read that these false teachers would bring in damnable heresies among you? And, through covetousness they, with feigned words, make merchandise of you? Also I Timothy, 4:13, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving of them which believe and know the truth. Then, again, the Prophet

Isaiah, wrote in his 24th chapter, 5th verse that the earth was also defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances; and broken the everlasting covenant. And say further, that messengers divinely appointed and sent, should have given warning of the approach of the great and dreadful day, that the proclamation should have been made through all the

land when that day was near. The answer would be, did you not read in Daniel 2:44 that in the latter days of the kingdoms of the earth that the God of heaven would set up a kingdom, which should never be destroyed, but it should break in pieces all other kingdoms, that it should stand forever? And the voice of John, the Revelator, would be heard saying, did you not read in the 14:6-7 of my Revelations that I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice, fear God and give glory to Him; for the hour of his judgment is come." And, also, Jesus saying as recorded in Matthew 24:14 and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Surely you read in Micah 4:1, where he says: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." And, no doubt Jeremiah would be heard saying: "Did I not tell you in the sixteenth chapter and sixteenth verse of my book that the Lord would send for many fishes and they should fish them, and after he would send for many hunters and they should hunt them from every mountain, and from every hill, and out of the holes of the rocks? The answer to these questions would be something like this: "No, I have not read of these sayings you mention. I depended upon my priest or minister to tell me what I should do to escape the calamities, and he told us that if we only believed on the Lord Jesus Christ, we would be saved, but we could do nothing of ourselves, but it would all be given unto us through grace." That such things as apostles and prophets were done away. There was no more visiting of angels, that inspiration had ceased and that these Mormon Elders that came among the people professing to be called and sent by inspired men were imposters and wolves in sheep's clothing; and the false prophets spoken of in the Bible. That we were not to go to hear them preach nor read any of their books, nor entertain them, that they had no business in this country pretending to preach the gospel that they were a depraved and ignorant people and not fit to associate with the enlightened people of the world. But we have awakened to the awful realization of our condition and find that "surely our fathers have inherited lies, vanity and things wherein there is no profit." We find that darkness covers the earth and gross darkness the people. That we have been following the blind leaders of the blind, and that we all follow into the ditch of condemnation together.

"Without excuse! Without excuse!
Why was I blindly led!

The summer past, the harvest gone,
My sins upon my head!"

WORDS OF WISDOM.

It is easier to blame others than to do better ourselves.

"Keep your eye on the individual who does you an unexpected favor."

Hate furroweth the brow, and a man may frown till he hateth.—Tupper.

By the street of by and by, one arrives at the house of never.—Cervantes.

Of all on earth to be loved and kindly cared for, the aged are first deserving.

"The man who tells all he knows never gets credit for possessing much wisdom."



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SATURDAY, MAY 5, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Men will wrangle for religion, fight for it, die for it, do everything except live for it.—Colton.

We are pleased to welcome into the journalistic arena a bright little magazine, full of good thought for those of tender years, entitled "Zion's Young People." This magazine is published at Salt Lake City under the direction of W. A. Morton, who also has the honor of being its first editor. It is a monthly educator for the young, subscription price fifty cents per annum. We wish it God speed, on its journey of instruction and enlightenment, and pray that the object of its publication may be attained, viz.: that the youth of Zion may know and understand the truthfulness of the Gospel and the goodness of God; together with a better realization of the beauty, reasonableness and divinity of what the world erroneously calls "Mormonism."

LOYAL TO THE FLAG.

Within the breast of ever true American is born a spark of deepest love for the Red, White and Blue, which is fanned to a blaze by the lily hand of the Goddess of Liberty. The Mormon people are no exception to the rule, as their actions of loyalty and patriotism invincibly prove.

Between the years of 1830 and 1840, the Latter-day Saints, in their own homes in Illinois, Missouri and Ohio, were subject to the most barbarous and savage treatment recorded in history since the days of Nero and Diocletian; and ultimately, for their religion, they were forced to flee for their lives into the Rocky Mountains. Notwithstanding the fact that their redresses to the government had been ignored, they proudly bore the Stars and Stripes across the plains, and from a lofty peak in their asylum of peace they swung "Old Glory" to the breeze as a token of their patriotism for their mother country.

It is not our purpose to elaborate upon how this spirit of love for their country's flag has been kept aglow among this people in all of their celebrations, etc., but we desire only to refer to the following patriotic incident, which occurred in a "Mormon" academy established by the Prophet Brigham Young and directed today by the Latter-day Saints.

At the farewell party to the "Mormon" exploring expedition to South America:

A beautiful American flag, the handiwork of the Brigham Young Academy training school, was presented to the expedition and was accepted by President Cluff, who, in accepting the flag, said: "It will be held in fond remembrance, and our little band will be true to the stars and stripes and the covenants we have made in the house of the Lord. It is fitting that the United States flag, the emblem of freedom, should be carried for the first time through the old land by a band of Mormons. I trust the 17th of April will prove a great day, and I hope the academy will not regret our mission."

In a letter to the acting President of the Academy—Prof. George H. Brimhall—Prof. Cluff writes:

"As we left Wales these twelve young ladies, bearing the United States flag, marched in front on foot to the edge of town and then separating, six on one side and six on the other, they bid us God speed on our journey. It was a touching sight, and I could not repress my feelings.

After reading the above accounts of the patriotic demonstration of the "Mormon" people one is forced to the conclusion that their religion has preserved their love for their country and that their loyalty to the Stars and Stripes is unexcelled in the Union, notwithstanding the false charges of their enemies to the contrary.

RELIGIOUS SERVICES FOR SCHOOLS.

Lynian Abbott now favors daily religious services in the schools. While the world is in such a state of religious confusion, how can this be accomplished? The pupils represent different sects, and reason teaches us (judging from signs of the times) that a parent of one belief would not favor having contrary teachings instilled within their offspring. Perhaps separate services could be held for each sect, but if such be the case time allotted for studies would be monopolized. Then again if one school had a representation of, say, thirty sects, and there be but five teachers, would they not favor their own belief as the purest and best for those under their care? But considering the fact that many preachers who have been called (?), but for some unknown reason are minus a position, could be employed, why could not they

each day fill these appointments? If this rule be adopted many a minister will crane his neck to be sure, and hear the call to go and preach the Gospel to the children.

The latest work which President Geo. Q. Cannon has furnished, and presented to the public, is a neat bound volume of 216 pages, entitled "The Latter-day Prophet." We have carefully perused its pages and unhesitatingly recommend it to both old and young; especially do we recommend it to the Elders of Israel who are engaged in active ministerial labors. The language is beautiful and simple, its style interesting, the facts it contains instructive, and the whole compilation is of such a nature that every Latter-day Saint should understand its contents. We have the book for sale here, and its merit, worth and value can best be known by a study of the subjects it contains. Price 50 cents, postpaid.

"A STRANGER, AND YE TOOK ME IN."

How dear to the heart and soul of every true Christian must ever be the words of the glorified Son of God—the perfect, holy Captain of our salvation. Behold Him! Patient in tribulation; lowly in walk and conversation; wise in counsel and admonition, and faithful in the midst of bitter persecution which He was called upon to endure, and fierce onslaughts waged against him by a hard-hearted, stiff-necked and altogether untoward generation. Go where you may today; journey whithersoever you will o'er the vast expanse of our fair republic, or continental Europe, and you will hear the sons of Adam's race singing praises to the Lord—even to that same Jesus of Nazareth, once a despised, rejected man of sorrows and acquainted with grief. "Tis sweet to sing of His matchless love, but far better to walk in His righteous path, and keep His holy, sacred word. While He was yet on the earth performing His divine mission of love, He was everywhere spoken evilly of, and, although the Son of God, He had not where to lay His head. The foxes of the earth had their holes as a refuge from the storms; the birds of the air had their nests to which they could fly for rest; but the Messiah and Wonderful Counselor had no safe abiding while He journeyed among the children of men, engaged in doing His Father's will.

Just previous to His betrayal and crucifixion He explained to His disciples the process of the judgment day. He told them how the Son of Man should come in His glory, accompanied by His holy angels, and that before Him should be gathered all nations. Then He, as a shepherd divideth his sheep from his goats, parting his goats on his left hand, and the sheep on his right: saying unto them on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me." (Matt. 25: 34-36.) The righteous do not understand when they saw their Savior hungry and gave Him meat; thirsty and gave Him drink; a stranger and ministered to His wants; naked and clothed Him; sick or in prison and came unto Him. To which inquires the King replies: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (40th

verse.) To those parted on the left hand the good Lord shall say, "Depart from me, ye cursed." * * * For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in." (41-43 verses.) The same answer, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me," will be given when the wicked inquire, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (44-45.)

This explanation of the judgment coming from the lips of Him to whom the Lord hath given all power in heaven and in earth, gives us to understand that his servants shall be "strangers" to the people among whom they labor. Yes! A stranger, and ye took me in. Think of this, ye Elders of Israel, and be encouraged thereby. You are strangers to the people of this southern clime, and your mission, like that of our glorified Head, Jesus Christ, is one of peace, love, and good-will. Let the words of Jesus ring in your ears, Christians of the nineteenth century; let them sink deep into your hearts, and the practical, God-like application of them be manifest in your daily lives. We shall all be gathered before the Good Shepherd, and it depends upon our actions here, on earth as to whether we will be numbered with the sheep on His right hand, or the goats on His left. Remember the words of the Apostle Paul: "Be careful to entertain strangers," and forget not the words of Jesus, "I was a stranger, and ye took me in."

President Diaz Favorable.

A recent communication from the secretary of the interior of Mexico brings the happy information that President Diaz favors the Academy South American Expedition and grants exemption from importation duties on all their wagons, animals, scientific apparatus, etc., requesting them to pay the usual entrance charges only on their provisions, medicines, and on quantities of paper, should they have any. These are dwntiable, presumably, because the country can furnish them as cheaply as the United States. These marks of good will speak well for those who have the matter in charge, showing they have presented the motives of the expedition clearly and with force to the Mexican officials; for heretofore the Mexican government has proved itself somewhat close and unyielding in matters of revenue. Now they give free passage through their territory for a period of one year, in which term the party will have passed into Central America

* * *

After passing the Mexico line, the expedition will go through Colonia Diaz, and from there into Cave Valley on the southwest. They then will follow the Sierra Madre mountains, where game and forage is plentiful, until they reach the city of Chihuahua. Leaving there, their route will lead them to the city of Mexico and on into Yucatan and Chiapas, the site of the many ancient ruins. Traversing the isthmus, the Magdalena river will be the next objective point, though some travelers question the possibility of taking horses through the jungles and swamps that will be encountered before reaching it. Thence the Andes will be climbed and its valleys explored as far south as Lake Titicaca. The return will be made by water from one of the western ports.—White and Blue, B. Y. Academy.

A tart temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use.—Washington Irving.

History of the Southern States Mission.

(Continued from page 170.)

December, 1890.

Elder West was released from his labors and Elder Frank Cutler was appointed to preside over the Florida Conference in his stead. While Florida groaned under the weight of outlawry, the same spirit found birth in the heart of Louisiana. It seems while Elder S. L. Swensen, President of the Louisiana Conference, with his companion, A. Dall, were preparing to hold a series of meetings in Livingston Parish, La., they were met by a mob of men, who commanded them to leave the county. The mob was led by a Methodist minister, claiming to represent the people, warning the Elders to "get out."

Not leaving immediately, again were they threatened by a mob, who made preparations to make an attack. To evade the mobbers the Elders slept in the woods all night, leaving the locality early the next morning.

Elders A. Nelson and A. F. Bracken, laboring in Plaquemine, Iberville Parish, Louisiana, reported having been forced to sleep out in the woods three nights in one week, and had fourteen meals in seventeen days. Instead of being disengaged at such treatment, it seemed to stimulate them, making them more determined to push the work onward. The Mission work was prospering, the Elders being faithful and determined.

The city of Richmond, Va., was closed by Elders T. C. Romney and W. W. Huffaker. They were in the city nearly two months and traveled without purse or scrip; held a number of well attended meetings upon the streets, making many warm friends.

Austin, the capital of Texas, was closed by Elders M. A. Miner and John Wood. They also made many friends and traveled as Christ sent forth His Apostles, without money, trusting in God to raise up friends unto them.

President Kimball returned from Utah, having come by way of California, Arizona and New Mexico. While in California President Kimball visited the President and some of the Elders of that Mission; since then the policy of traveling without purse or scrip has been adopted as a result of his visit there, he having been inspired by the Lord to accomplish that end. It was during this month that it was decided that Texas, after Jan. 1st, 1897, be transferred from this and made a part of the Indian Territory Mission.

The spirit of mobocracy still prevailed in Suwanee county, Florida. Threats continued to grow intensely bitter. Perceiving the danger Elder West and companions were in, Elder Mnsser left Chattanooga for Florida and assisted in moving Elder West. About 2 o'clock the following day, presuming not to have learned of Elder West's departure, a mob of some 200 outlaws gathered at the "old Wilson mill" as per previous appointment; then began a rampageous scour of the country in quest of them — "Mormons." Finding Elder Fisher at the home of Brother Redding, a committee of six was appointed to escort him to town, where a public gathering was held, in which the speaker denounced Mormonism, and threatened with death the next Elder coming into that county, together with those of the Saints who persisted in sustaining the doctrine. The harangue was listened to by 500 people. (To be continued.)

"'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities."

Justice, Where Art Thou?

Thursday, the 26th ult., Elders J. A. Robison and W. G. Atkin began canvassing the small city of Pineville, N. C. They were getting along very well, until the next morning Satan thought it time to step in. While the Elders were in the postoffice, attending to their own business, a Presbyterian minister came in, and learning that they were "Mormons," followed them up the street, forbidding them to enter his premises. Filled with the spirit of the devil, he rushed up to the next house, warning the people against them. Not yet satisfied with his low work, he circulated throughout the business part, filling the minds of the merchants with falsehood, an art many ministers are masters of.

It was only a matter of a few moments before the Elders were invited by two of the leading men to leave town by 12 o'clock. It was then 11 a.m. and the officers were sought, but in vain, and the Elders were informed they were out of town. Whether this be true we know not, yet it does seem (judging from past experience) that officers of the law are very scarce when the Elders need deserving protection. The cowardly Mayor, one of the leading business men of the place, vanished through the back door of his establishment, upon the approach of the Elders. By this time twelve of the leading men, most of them merchants, assembled together and escorted the Elders to the city limits.

Woe unto the pious hypocrites of Pineville, who garnish the outside and say: "If we had lived in the days of the Prophets, we would not have been partakers with the Scribes and Pharisees in their deeds of death and banishment." The day will come when those bigots who drove from them messengers of salvation will pray for the rocks to hide them, for they will fear and tremble to know what they had cast out from their midst God's true servants.

Elijah's Baptism.

But a short time ago one Elijah Sanders desired to be baptized and become a member of a Baptist church in Oconee county, S. C. The minister refused to baptize him for some reason unknown to us, yet he did not intend to let a small thing like that discourage him. The regular day for baptisms came, and again did Elijah (with a change of clothes under his arm) apply for baptism. Being refused, he walked a few yards up the river front, having on his mind the saying of the Savior: "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Feeling that the ceremony should be performed, if he did it himself, he walked to the river, said a few words and fell backwards into the water, baptizing himself. Poor man, he came forth thinking the Master's commands had been obeyed. This man is just as near heaven (if he did immerse himself) as he would be had the self-appointed minister baptized him. Although Elijah deceived himself only, the minister he applied to perchance is deceiving many by claiming to have authority from God to officiate in the ordinances of salvation. We would refer our Reverend Brethren to Paul's teachings contained in Heb. 5:4: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Ye who would in aught excel,
Ponder this simple maxim well:
A wise man's censure may appall,
But a fool's praise is worst of all.
—Bohn.

OBEDIENCE.

BY ELDER R. W. SMITH.

"And being made perfect He became the author of eternal salvation unto all them that obey Him."—Heb. 5:9.

A promise of eternal salvation is made by our Lord and Savior to the entire race of man on earth. This promise however, is based upon conditions, the sum of which may be expressed in one word—Obedience. Obedience to the requirements of the Lord Jesus.

Our beloved Savior having come to earth for that express purpose gave His life as a propitiation for the sins of the world, by which act He purchased the human family as an inheritance. Hence His right to prescribe the condition of salvation.

By reason of this great sacrifice of our Master, mankind have been redeemed from the effects of the fall and made sure of a resurrection from the grave. Thus salvation is free and unconditional, extending alike to the entire human family. But to gain an exaltation in the kingdom of God, mankind, without an exception, must comply with all laws and requirements of the Master, which He has constituted for the government of His children.

The scriptures are replete with passages which, when understood, prove conclusively to the reasonable mind that this is a fact.

I cite the following as among the most pointed:

"Though He (Christ) were a son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him."—Heb. 5:8-9.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven."—Matt. 7:21.

"Be ye doers of the word, and not hearers only, deceiving your own selves."—Jas. 1:22. "For not the hearers of the law shall be just before God, but the doers of the law shall be justified."—Heb. 2:13. "And this is life eternal that they might know the only true God, and Jesus Christ, whom thou hast sent."—John 17:3. "And hereby we do know Him, if we keep His commandments. He that saith I know Him, and keepeth not His commandments, is a liar and the truth is not in him. But whosoever keepeth His words, in him verily is the love of God perfected; hereby know we that we are in Him."—I John 2:3-6. "If we say that we have fellowship with Him and walk in darkness, we lie, and do not speak the truth. But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sins."—I John 1:6-7.

"If ye love me, keep my commandments. * * * He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:15-21. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned."—Mark 16:16.

Numerous other passages of equal importance might be cited, if space would permit: however, I deem this entirely sufficient to firmly establish my point.

Salvation, then, as well as the blessings of God in this life, are secured by obedience to the gospel laws, and in no other way.

For one to have a knowledge or understanding of these laws, and then to disregard them is in itself condemnation. For "he that knoweth to do good and doth it not to him it is sin."—Jas. 4:17.

We are told that without faith it is impossible to please God; and I think you will find that it is impossible to please Him without obedience. "Faith without works is dead."

It is not necessary to attend a theological seminary to learn how to obey God. If we live by the gospel precepts we shall live on gospel promises.

There is something very strange in the fact that everything but man will obey God literally and at once. In the beginning God said: "let there be light," and there was light. "Let the dry land appear," and it was so. The elements responded immediately to His commands. Notice the difference when He speaks to man. He commanded Adam not to eat of the fruit of a particular tree under penalty of death. But unlike the waters and the firmament he disobeyed the command and thus brought death into the world.

All nature rendered obedience to the Son of Man, when He was upon the earth. At one time He spoke to the sea and it recognized and obeyed Him. He spoke to the fig tree, and it instantly withered and died. He rebuked the winds, and they were instantly calmed. He spoke to the grave, and the grave obeyed Him, and gave back its dead. But when He speaks to man, he is either very reluctant, or entirely refuses to obey. He wants to argue the point; and avoid, if possible, doing anything, however directly commanded, that would humiliate him in the eyes of the world, or discommode him in the least.

And some there are more learned, (?) who want to twist and turn the word of God, and try to persuade themselves, and all others that will listen, that God never means what He says in a literal sense. And this point once established, they proceed to place their own private interpretations on the scriptures, which sounds much better, in their ears, and makes the law much easier to comply with than before. How fortunate the world is in having men who are able to improve upon the long-established law of God, and make salvation comparative easy, or wholly unconditional.

The people hail this sort of man-made religion with delight, and pay large sums of money to a hireling ministry "who teach for doctrine the commandments of men" to have their ears tickled from Sabbath to Sabbath with "poor sinner you can do nothing for yourself, Jesus has done it all. You do not need to search the scriptures, the ministry will keep you well posted if you keep them well paid."

This class of easy-road-to-heaven seekers will utterly ignore or trample in the mire anything professing to be inspired, and hiss and jeer any people who teach that God requires literal obedience to His commands.

But as sure as there is a just God in heaven, the time will come when such foul systems of mockery and deception will be snatched from their proud heights and utterly consumed by the righteous wrath of a just Creator.

Learn an example of obedience from the lives of two Sauls. They lived about 1,000 years apart. The one started out poorly and ended well; the other started out well and ended poorly. The first Saul had a kingdom and a crown. He also had the friendship of Samuel, the greatest prophet of his day; and yet he lost the friendship of Samuel, lost his crown, his kingdom and his life, all through an act of disobedience. All his kingly dignity and power could not excuse him.

Now take the Saul of the New Testament. When God called him he was not disobedient to the heavenly vision and he was given a heavenly kingdom. He fought the good fight; he kept the faith; and in writing to Timothy he said:

"henceforth there is laid up for me a crown of righteousness."

One act of obedience; one act of disobedience. The act of obedience gained all, the act of disobedience lost everything. "To obey is better than sacrifice and to hearken than the fat of rams."

It is said above fifty times, of Moses that he did according to all the Lord had commanded him. No wonder Moses was so well favored. The promises made to the children of Israel were always made upon the condition of obedience, and the calamities which befell them was the result of disobedience in every instance.

When Jesus Christ shall come in His glory He will render to every man according to his deeds. "To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath."—Rom. 2:7-8.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

Aud to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."—II Thess. 1:7-8.

Thirteen Months in a Year.

At the Paris Exposition an attempt will be made to have the entire world adopt the new calendar of thirteen months, devised and copyrighted by C. H. Bundy, editor of the Marion (Ind.) Morning News. It is to be urged before the commission already appointed to consider this ingenious new system, that is the only practical method of measuring the flight of the years. No calendar in present use is satisfactory. The one by Russia is twelve days out. That in use in China was four days wrong, but has just been corrected by an imperial edict. Our own is forced to drop a leap year in 1900 to be with the sun. Bundy's solution of the vexed problem is the introduction of a new month, Century, in commemoration of its adoption between two centuries. The name is urged as being well chosen, in that it is not local to America, but would be acceptable to every country. Every month will then have just twenty-eight days. Every month and every year will begin upon Monday.—Ex.

Times Had Changed.

Stories of midshipmen in the English navy are almost as numerous as the sands of the sea, yet new ones are continually being told, and many of them are quite as good as the old ones. Cornhill recently printed one of an amusing nature.

It was in the harbor of Malta one day that a midshipman, of about four feet eight inches, addressed himself to the six-feet-two captain of his first sea-going ship. The captain looked down upon the boy, smiling, and good-naturedly said:

"Well, youngster, so you have come to join, eh?"

"Yes, if you please," meekly responded the youthful officer.

"Is it the same old story, 'sent the fool of the family to sea?'"

"No, sir," quickly responded the lad. "Oh, no; things have changed since your time."

"Go away," roared the captain, and the middy flew below as fast as his little legs would carry him.—Youth's Companion.

"WE'LL TAKE THE ANCIENTS BY THE HAND."

BY DAY-VID.

"O glorious day! O blessed hope!
My soul leaps forward at the thought;
When in that happy, happy land,
We'll take the Ancients by the hand;
In love and union hail our friends;
And death and sorrow have an end."

What rapturous joy thrills the soul, and fills the heart with gladness, when we clasp the hands of dear friends, and look into the sweet faces of those we love. Who is there, having been separate from companions and associates, who has not, upon being returned to their presence, felt the joyful emotions of the heart, while the whole being was filled with inexpressible happiness? It was to such an one a time of great rejoicing, an hour of much pleasure, a season of exquisite joy, to meet with those from whom he, or she, had been absent.

The beautiful little verse above given, being composed by the illustrious Apostle, Parley P. Pratt, speaks of a glorious time "when in that happy, happy land, we'll take the Ancients by the hand; in love and union hail our friends; and death and sorrow have an end." This thrice welcome, happy day, will bring the crowning glory for the faithful ones of God, when they shall shine with resplendent brilliancy in the divine brightness of the Father's everlasting light. Reader, can you contemplate the grandeur of this beautiful day of rest and peace when,

We meet with those who've gone before,
Those faithful, righteous ones of yore,
And take them by the hand;
And hear the blessed Saylor say
"Come ye who've walked the narrow way,
And join the heavenly band."

As we ponder upon these future events, there comes the query, Who shall stand in that day, and who shall be able to join that blessed congregation of the righteous to grasp in everlasting friendship the hands of those faithful ones? And the answer comes, They who have pursued the same course, they who have walked the same narrow way; and embraced the same, one, unchangeable, eternal, everlasting Gospel. In the light of the Holy Scriptures, let us take a view of this blessed day of promise, and, permitting our imaginary faculties to expand in supposition, behold some events which are more than likely to transpire in that day.

We behold that great Apostle to the Gentiles—Paul—sanctified, crowned with a crown of righteousness, and glorified with the redeemed standing in the reception chambers of heaven's holy domains, ready to greet the ransomed of our Lord. Let us suppose that the first one to approach the great Apostle is a reverend Christian divine—one, who, while on the earth, was a very popular preacher, living in luxury and splendor, receiving a large salary for his ministerial services, feasting on the fat of the earth, and treading on rich carpeting. Something like the following conversation would naturally enough take place: The Apostle Paul: "Well, my friend, how did you get along while down on the earth?" Christian preacher: "Oh, first rate, no trouble whatever, all things glided along smoothly with me." "I can't say that," Brother Paul would remark, "for I was persecuted on every hand, and when I stood up to declare the truth all men forsook me (Tim. 4:16), therefore I can't shake hands with you on that, and by the way, how did you travel in your day?" "We went in carriages to our church, preparing our

sermons beforehand, received a good wage for our labors, and pleased the people by our preaching." "That does not agree with our mode of locomotion; our sermons were delivered as the Spirit gave us utterance, we preached the good word of salvation free, coveted no man's silver or gold (Acts 20:33, 34), and sought to please God rather than man (Gal. 1:10), so we can't shake hands on that, my friend. And what kind of an organization did you have?" Brother Paul would ask. "Oh," the reverend would reply, "we had a pastor, a deacon, and perhaps an Elder; telling the people that all other officers, such as Apostles, Prophets, etc., were done away with, as no longer needed."

Again the Apostle would exclaim, "Why, God placed Apostles and Prophets in the church (I Cor. 12:28) as it hath pleased Him (18th verse), and we (the living oracles) were given to understand that these should remain until all should come to a unity of the faith, so taught I the people (Ephes. 4:13), thus you see our experiences are unlike in every respect; you were accepted, while I was rejected; you were welcomed and I was cast out; you received the smiles of men, counted a popular preacher; I received the stripes of men, counted a vain impostor; you was given your reward on earth, receiving your salary there, while I was martyred on the earth, to receive my salary here."

Should we continue the conversation, we would find that this Christian and his adventures were totally unlike those of the bold and fearless Apostle Paul, and therefore he would be prohibited the honor of grasping the hand of this valiant servant, and the glory of spending an eternity in his association. Jesus said, speaking to those who work iniquity, "When ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and sit down in the Kingdom of God." (Luke 13:28-29.)

To reverse the lever of thought and circumstance, let us introduce another person into the presence of this Apostle, and observe how goes the conversation. It is the Apostle Paul and a poor despised Mormon Elder, engaged in conversing with each other. Brother Paul: "Well, my friend, how did you get along while one the earth?" "Well, Brother Paul, I had many trials to encounter, much persecution to endure, and bitter opposition to meet." "I can shake hands with you on that," the Apostle would reply, "for I was smitten with stripes; beaten with rods; mocked and reviled, stoned and imprisoned; and finally put to death for the testimony I bore. And, by the way, how did you travel?" The Apostle would ask. "We went two by two, using the means of locomotion and perambulation which God had given us—afoot—preached the Gospel free of charge, receiving no salary, never seeking to please the children of men, but fearlessly preaching the truth as it is in Christ Jesus," the Mormon Elder would reply. Again there would be a striking of hands, a warm clasp, and a glad smile, while Brother Paul would say, "What kind of an organization did you have in your day?" The Mormon Elder would respond, "Our church or-

ganization consisted of Apostles, Prophets, Pastors, Teachers, Evangelists, etc." "An exact pattern of the church in my day and time," the great Apostle would exclaim, and they would grasp each other's hands in joyous mirth. Paul could say to this Mormon Elder, "You were persecuted, so was I (I Cor. 11:24-28). You were reviled and called an impostor, I was cast out and denounced a babler (Acts 17:18). Your doctrines were everywhere derided, and the Jews said of mine, 'Everywhere it is spoken against.' (Acts 28:22.) Our adventures are similar; our experiences alike; and our salvation shall be the same. See, here is the beloved Apostle John, a brother and companion in tribulation," (Rev. 1:9.)

"THE JUDGMENT OF GOD."

BY A. B. COTSBY.

I would not have anyone think that I gloat over the misfortunes of my fellowmen; such is not the case, and is not the object of this short article. I would rather that God pity and help them. But it seems that in the many workings of the world that each incident has a lesson that is profitable to mankind. So in this instance I believe there is an object lesson.

In Caroline county, Virginia, in one corner, we have a very prosperous little branch of Saints, consisting of about forty souls. All who come in contact with them know that they are zealous for the Master. One of the leading members was at one time quite prominent, locally, in the Baptist church. Since he has seen fit to cast his lot elsewhere the ministers, especially two, of the church he had left, seemed to have taken special delight in heaping abuse upon him. One of them, speaking from the church pulpit at Bowling Green, the county seat, uttered falsehood and calumny that would do grace to one of our modern New York "yellow journals," and certainly too vulgar for decent men and women to hear, in regard to our Saints, even going so far in his dirty talk as to call some of their names.

Two Elders had been working in the county for some time, and as they had finished the rest of it they thought it would be well to canvass Bowling Green, which consisted of about one hundred families. All kinds of rumors had been set afloat as to how they would be treated if they attempted to canvass the village. However, they were not daunted. Putting on the armor of faith and trusting in the strength of the God of Abraham, Isaac and Jacob, they went into the place. One of the first men met was the reverend gentleman (?) who had used such vile language in his pulpit a few Sundays before. He treated them very rudely and heaped every kind of abuse at his command upon them, even going so far as to threaten to have them whipped.

After finishing the tracturing the Elders found that about three persons out of every four had refused to take tracts, or have anything to do with them.

After the testimony of the Elders we are told that the people shall have the testimony of earthquakes, famines and scourges. The prophecies must be fulfilled. This is one fulfillment. Sometimes these testimonies, these judgments, do not immediately follow; but in this case it was different. It was canvassed on April 2nd, and on the 10th the larger portion was reduced to ashes. To show how terrible was the judgment, I take

REPORT OF MISSION CONFERENCES FOR WEEK ENDING APRIL 14, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	285	53	30	87	6	101	77	4	1	13	18	216	1	Chattanooga	Tennessee	
Heber S. Olson	Virginia	41	1042	631	209	192	31	562	149	100	1	27	68	606	3	Riehmond, Box 388	Virginia	
R. F. Price	Kentucky	26	795	77	33	137	30	222	130	40	5	36	58	385	2	Centre	Kentucky	
E. L. Pomeroy	East Tennessee	31	894	38	73	255	92	708	500	46	.....	28	43	452	1	Winston-Salem	N. Carolina
W. D. Reneker	Georgia	34	1328	27	89	157	89	317	247	12	.....	11	48	517	1	Columbus	Georgia
T. H. Humphreys	North Alabama	36	929	223	250	198	62	713	675	8	4	15	76	712	4	Memphis, Box 153	Tennessee	
Geo. W. Skidmore	Florida	40	1037	162	44	165	40	1081	925	79	2	37	89	424	9	6504 E. Bay St., Jacksonville	Florida	
J. Urban Allred	Mid. Tennessee	37	1052	15	117	198	26	656	102	13	.....	18	61	382	1	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	917	104	182	345	3	34	237	53	4	42	108	820	1	6 Goldsboro, Box 924	N. Carolina	
Sylvester Low, Jr.	South Carolina	35	878	.....	38	280	3	241	182	33	.....	11	51	572	2	Charleston	S. Carolina
G. M. Porter	Mississippi	14	344	132	69	95	8	95	.....	20	3	8	14	203	2	Lumberton	Mississippi
W. W. MacKay	East Kentucky	28	575	97	250	185	9	420	303	22	2	18	49	409	1	Barboursville	Kentucky	
J. N. Miller	Louisiana	7	200	15	7	27	8	60	15	7	.....	7	8	118	1	2 Hingbes Spur	Louisiana
W. H. Boyle	South Alabama	14	586	3	27	326	10	359	155	37	1	3	27	188	1	Bridge Creek	Florida	
Don C. Benson	North Kentucky	22	564	10	47	117	21	364	247	13	.....	6	34	414	1	Bagdad	Kentucky
Geo. E. Maycock	Ohio	26	565	42	221	61	36	913	356	16	1	12	24	411	1	539 Betts St., Cincinnati	Ohio	

the following from last evening's Richmond paper:

Appeal for Help.

The Mayor of Bowling Green has issued the following appeal for aid:

Bowling Green, Va., April 13, 1900.
"To the Public:

"The Board of Trustees passed the following resolutions:

"Whereas, A conflagration occurred on the night of the 10th instant, whereby over forty buildings were burned, and all of the business portion of the town, except two stores, destroyed, and many people rendered homeless and destitute, with no insurance; and,

"Whereas, Such are objects of charity which this village of six hundred people is unable to relieve; therefore,

"Resolved, That this fact he stated in the press of Richmond and Fredericksburg, with the request to those people of means who may feel inclined to contribute to do so.

"Any aid you may feel willing and able to render will be gratefully received.

"A. B. CHANDLER, Mayor."

Perhaps it is not necessary that I should add more than that—

"God moves in a mysterious way,
His wonders to perform."

A True American.

A short time ago Elders Nielson and Johnson were laboring in Russell county, Kentucky. They were holding meetings in the Poiut Pleasant school house, enjoying their labors very much. There were in this neighborhood people who professed to be Christians, yet they were very jealous of the progress made by the Elders. Many made threats of what they would do if the "Mormons" did not get away from their neighborhood. These threats reached the ears of Mr. U. G. Anderson, who had manhood enough to stand for his convictions. He asked permission to say a few words, which privilege was granted him. His words had the true liberty-loving ring to them and were in harmony with the views of all the broad-minded people of the district.

Mr. Anderson said:

Ladies, gentlemen, neighbors: I regret very much to say, that I have heard that some people of this neighborhood have been talking of closing the doors of this school house against Elders Johnson and Nielson. I sincerely wish that these rumors of disorder were not true, but I am pained to say they are. Friends, this kind of talk casts deflection upon us as citizens of the United States. Why should we not be willing to hear these men? Is it a lack of confidence in ourselves to heed the admonition of Paul, "Prove all things; hold fast that which is good," or is it on account of prejudice?

I tell you we should hear all, no matter what a man's opinion is, he has the right to express that opinion, and no man has a right to deny him free speech. We live in a free country, where every man has a right to worship God according to the dictates of his conscience. These men are not here to force their doctrines upon us; they do not ask you to become Mormons against your will; all they ask is for you to simply give them a hearing. They do not ask you to believe against your will what they preach, but to weigh evidence with reason, without prejudice, and decide for yourselves. They would not for anything blot out the faintest star of hope, which sheds its radiance within the human heart; they only ask you to hear their doctrine, and compare it with the Bible. You do not have to believe them; you cannot know a thing without evidence; if you hear not these men, how are you to know their teachings? Now, friends, there are a few of us holding this meeting here; we have invited these gentlemen to preach, and we are going to hear them. If there be those here who care not to listen to these men, let them stay away. If they have no respect for the Elders, nor themselves, they should have enough respect for the neighborhood to let those who desire, hear the Gospel.

Such were the words of a man who, in the face of opposition, stood up and declared for what many have suffered, bled and died—"Liberty."

Infant Baptisms in Russia.

"I was fortunate enough," writes Trumbull White, "to visit the Church of St. David, in Tiflis, Russia, just in time to attend a baptismal ceremony. According to the rites of the Greek Church, as practiced in this ancient Georgian temple, the youngster in question, a fine boy four or five weeks old, had to be immersed three times in a baptismal font filled with water, each time to be completely covered, in addition to various blessings and anointings with holy oil and several long prayers.

"The benevolent-looking old Priest proved himself a man of kindly thoughtfulness. While the family group around the baby was getting him properly undressed, for the ceremony requires that the child shall be naked, the Priest surreptitiously dipped his finger into the font, and I saw by his face that it was too cold. Then he stepped behind a screen, where his samovar was steaming, emptied the hot water into a pitcher, and while the family still kept busy over the baby he poured enough to temper the pool that had been provided for the shorn lamb. The result was that the little fellow took his plunges without a murmur and thereby distinguished himself."—Chicago Record.

THE DEAD.

Salt Lake City, Utah, April 18, 1900.

Editor Star.

Dear Brother—Many readers of the Star will feel extremely sorry, in one sense, to hear of the death of their departed friend, James Ragsdale, of Molder, Madison county, Alabama.

He was 69 years of age and first heard the Gospel October, 1894, at a meeting held near his home by Elders Bird Murphy and Warren Beckstead. Like hundreds of others with honest hearts, and with inquiring minds, his previous researches for truth had well fitted him to hear with favor the doctrine of Christ as presented by Mormon Elders. The tract which he received at the meeting was simply a taste of that for which he had been longing. He therefore awaited with impatience the return of the Elders, who, on meeting him, were kept busy for some time answering his questions. From this time until his death, which occurred on the 1st inst., he was tireless in his study of the church works. So proficient in a knowledge of the Gospel did he become and so energetic and persistent in its promulgation was he, that it is not putting it too strongly to say that the people of his neighborhood doubtless heard more "Mormon doctrine" than the people of any other neighborhood in his state.

A number of his relatives have been baptized; he never has been, for the reason, so he affirmed, that he felt himself wholly unworthy of the Gospel privileges. His home has been at the disposal of the Elders since 1894. When they have been footsore and weary he has been ceaseless in his efforts to comfort and refresh them; and the same can be said truly of his family. So, may I be permitted to say for all the Elders who have enjoyed the blessings of our deceased friend's home, that we join in tendering our heartfelt sympathy to the bereaved family, and join in praying that the Father of Mercy may assuage the grief and administer comfort to the hearts of those who have been called to part for a time from a promoter of righteousness, as well as a devoted husband and a loving father.

ALBERT C. MATHESON.

J. W. Webb, who departed this life September 18th, 1899, was a special good friend to the humble Elders, and many of them have found his home a welcome place unto them. All who called at his home near Lowell, Ga., were treated as only a true Southerner knows how. He had read and studied the teaching of the Latter-day Saints and was convinced of its truth.